245 blossoms of the tree are stripped away by these winds before
179 the fruit can mature.

178 Traditional values affect the Bedouins' perception of
517 their new life. Men are fond of gathering for their ritual
272 three cups of mint tea and recalling "the good old days." In
[829] those days, they say, men only had to ride, shoot, and drink
233 tea. In the past, there was a great deal of security in
178 owning animals which are not as dependent on the rains as
422 is agriculture. During a year of bad rains, a Bedouin could
233 always move his flock to Libya or to the Nile Valley. "When
731 we have a bad year, we take our animals to the grass of our
166 relatives. When they have a bad year, they come here."
167 the drought year of 1960, 20,000 Egyptian Bedouins migrated
to Libya in search of pasturage. This caused an international
[648] conflict and King Idris of Libya, for a short time, closed the
border to Bedouins. The conflict was finally resolved, and
the Bedouins were given permission to use the pastures of
Cyrenaica. None of the Bedouins of al-Qasr were involved in
this movement.

233 The Bedouins who have settled in the 'isba section of
al-Qasr also prefer to keep some sheep. The security which
they represent is worth the time and expense of maintaining
233 them and paying a shepherd to look after them. The Bedouins,
178 in the past, paid their shepherds one sheep for every ten
465 sheep that he tended. Payment was made twice a year. Today,

682 settlement is usually made after the parties have agreed to it,
629 yet, in certain instances where one of the parties later feels that
672 the settlement was not just or that he was coerced into accepting
695 it, he may ask for a second Mi'ad during which new procedures start in the case. In the present case, although Mahdi had originally accepted the judgment of the awaqil, as time passed and he realized that he was unable to pay the bloodmoney, he started to question the feasibility of the settlement. He discussed the matter
682 with Sheikh Sulimān el-Gerery from the Murabiteen tribe of Gawara,
672 a tribe whose members are feared throughout the area for the belief
695 that they have certain supernatural powers. Sheikh Sulimān himself
554 is highly respected, and people believe that after his death he will
792 become "wali" or a saint. After hearing Mahdi's complaint, Sheikh
[776] Sulimān told him that the settlement was unjust and told him that he would do something about it. The following Thursday, Sheikh Sulimān called on Mahdi and asked him to bring his donkey and follow him. They rode to a small desert town called Bahig where the local market is held every Thursday. On market day, the awaqil of various tribal
613 segments usually gather in front of the general store in the town
• 517 drinking tea and chatting until their sons or the younger members
571 of their families sell the sheep and buy the necessary items. Every-
443 one passing by the gathering is expected to greet the gathering, get-
576 ting off his donkey as a sign of respect to the prominent people.
[589] Failure to greet a fellow tribesman is considered a serious offense liable to a fine of more than L. 30 and ten goats in certain cases.
[673] It is considered a very serious crime. One informant once told me,
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